

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, June 16, 1994

Published Since 1877

Astronaut says his faith takes care of any fears

By Laurie A. Lattimore

JEFFERSON CITY, Mo. (BP) — The one thing that scares Lt. Col. Tom Akers is traveling as a passenger. "The most helpless feeling for an astronaut is flying commercial airplanes in bad weather," he joked. "You can't do anything."

Akers, a Baptist layman, spent a record 571 hours in space flight during three National Aeronautics and Space Administration (NASA) missions between 1990 and 1993 and logged a record 29 hours, 40 minutes walking in space.

But the space veteran considers his three journeys toward the stars

less dangerous than the commercial flights he reluctantly takes.

The Missouri native, recently honored at the state Capitol in Jefferson City, said in an address that his Christian background was one of the early foundations that made it possible for him to be a successful astronaut.

"One thing about being a Christian is I can let God worry about things while I sit back in the driver's seat and relax," Akers said.

He acknowledged it would be foolish not to be aware of the potential dangers of his profession, but so far he hasn't had any close

calls. He said his faith in Christ helps him keep the risk factor in perspective.

"There's no point in worrying about it because God is taking care of it.... I have never been scared."

Walking in space creates a sensation hard to put into words, Akers said. If he had to try, he went on, he would call it similar to "going outside after being cooped up all winter. You really don't spend enough time appreciating it when you're in space."

Akers was part of the famed crew that spent 11 days last December capturing and restoring the Hubble Space Telescope to full capacity. Four astronauts completed five spacewalks on that journey; Akers made two of them.

During his first mission in 1990, Akers and his fellow crew members successfully deployed the Ulysses Interplanetary Space

Probe on its four-year journey via Jupiter to investigate the polar regions of the sun. In 1992, he was on the crew that took the space shuttle Endeavor on its maiden voyage. He was one of three astronauts involved in the spacewalk to capture the stranded INTELSTAT, an international telecommunications satellite.

An exhibit has been added to the Missouri Museum in Akers' honor featuring a NASA space suit, photographs of Akers, and other memorabilia from his space flights.

Missouri Governor Mel Carnahan told the crowd in the Capitol Rotunda that Akers' success as an astronaut was a success for Missouri — a success for the small town where he grew up, Eminence, for the public schools, for Missouri's higher education institutions, and for

the values all represent.

Missouri State Treasurer Bob Holden told Akers, "Tom, you have gone farther and higher than anyone here!"

Akers graduated from the University of Missouri at Rolla and served as a high school principal in his hometown. In 1979 he joined the U.S. Air Force as a flight test engineer. He was selected for pilot training in 1982 and worked with weapons development systems. NASA called on Akers in 1987.

Akers currently is working with NASA on its plans to build a space station, but he dreams of another trip to space.

"I have been lucky to fly three times in three and a half years, so I'm low on the list to fly again," he said. "But hopefully I'm in line for another flight."

Lattimore writes for Missouri's WORD & WAY.



Honduras construction vols

A team of eight volunteers from Carroll-Montgomery Association recently traveled to Tegucigalpa, Honduras, as part of the Mississippi Baptist Convention's partnership with the Honduras Baptist National Convention. The team fulfilled 20 repair assignments, including installation of a water heater and security lights, and plumbing and electrical work, at the Baptist Seminary in Tegucigalpa. The team members were: Leon Holly, Billy Joe Ferguson, Charles Elliott, Clint Tompkins, James Cox, Ken Gower, Geneva Holly, and Grace Gower.

Prisoner finds Christ, leads three others

FORT WORTH (BP) — "I want to know if God can forgive me. I'm asking God to forgive me. I'm accepting Jesus Christ as Lord and Savior and am asking God to restore me to sanity," a prisoner wrote to "The Baptist Hour" last fall.

"The program had quite an effect on him," said Darel O. Robertson, correspondence counselor for the Southern Baptist Radio and Television Commission, which produces "The Baptist Hour."

"He has devoured all our Bible studies, every piece of literature we've sent him," the counselor said. "And through personal wit-

ness he has won three people to Christ. His witness has resulted in other prisoners writing us."

Robertson said the inmate leads worship services in the prison when a minister does not come and is actively discipling other prisoners.

"When a prisoner writes to us," Robertson said, "we contact a local church and ask for help in ministering to him or her. But it's often difficult to find people who will minister to inmates. In the case of this particular prisoner, a minister went to visit him only once. He has had to depend totally on the Lord, with no on-site spiritual support."

Robertson said he had helped

enroll the man in the Southern Baptist Home Mission Board's study courses for prisoners.

The RTVC's counseling service in 1993 had carried on continuing correspondence with 184 prisoners and expects that number to increase significantly in 1994.

Father's Day — June 19

Last week *The Baptist Record* tried to change Father's Day to June 12, but it didn't take. Sorry, Dad. We were trying to give you two great days.

Commandments commended

A review in *The Jerusalem Post* newspaper rates the Ten Commandments as a "must read," giving the text three and a half stars out of a possible four. The tongue-in-cheek review lists God as author and Mt. Sinai Publishers as distributor. "The book starts off nicely," writes reporter Sam Orbaum.

"It is a spring morning, not far from Eilat. Moses and his staff wake up. He climbs a mountain," Orbaum writes. Like any good book review, the ending is not revealed. Orbaum points out the old classic lost appeal with readers during the Me Generation, but seems to have bounced back in popularity with the current wave of interest in the author. Orbaum concludes by describing the text as required reading. "You can take that as a commandment," he writes.

The Ten Commandments



— and defended

The court-ordered removal of the Ten Commandments from their 54-year-old home in the Cobb County, Ga., courthouse will be appealed to the U.S. Supreme Court. The Rutherford Institute, which often intervenes in legal matters on the side of religious freedom, has asked the Supreme Court to strike down a federal appeals court ruling that the memorial plaque must be removed until opposing sides can agree on a display. The ruling gives those against the plaque "absolute veto power," says Rutherford attorney Anne-Marie Amiel. "They could refuse to negotiate such an agreement in order to keep the courthouse from displaying the memorial," she explains. The Rutherford brief also questions church-state conclusions drawn by the appeals court and criticizes the lack of consideration for the free speech rights of the Gardner family, donors of the plaque in 1939. "The Supreme Court has recognized that free speech breeds controversy but has held that it must be protected," Amiel points out.

Looking Back...

10 years ago

Mississippi foreign missionaries Charles and Indy Whitten, in Kansas City to attend the Southern Baptist Convention annual meeting, crawl to safety through choking black smoke after their hotel catches fire.

20 years ago

The SBC Ministers' Wives Conference selects two Mississippians to lead the group: Mrs. Maurice Clayton of Hillcrest Church, Jackson, will serve as president, and Mrs. P.A. Michel of First Church, Brookhaven, will serve as secretary.

50 years ago

Baptist friends donate a 1,200-seat revival tent to evangelist Aubert Dunn of Meridian, who promptly fills it over capacity during a hometown revival that saw more than 155 professions of faith and rededications too numerous to count.

EDITOR'S NOTEBOOK

Guy Henderson

Baptist Headquarters

The story is recorded of a call to a state Baptist Building. "Baptist Headquarters" was the answer — perhaps facetiously.

"I was under the impression that the local church is Baptist Headquarters," was the response.

Why do we have a "convention" instead of a conference, Church, synod, or diocese? A New Testament church, the local body of baptized believers, is an autonomous body, operating through democratic processes, under the lordship of Christ. This is Baptist Headquarters — not Jackson, Nashville, or Jerusalem.

The local church can choose to join an association of churches, or a convention of churches, or both. This autonomy is one of the most distinctive features of Baptists. Rules and regulations of associations or conventions are not binding upon the local body. The convention can pass a resolution but the local church may choose to ignore it altogether. Consistently, Baptists have chosen to adopt no creed but the Bible.

Baptist has long been synonymous with freedom. Our fore-

fathers were whipped at the stake and some died for this freedom.

Roger Williams spoke of "a free church in a free state," which means not only freedom in improper civil actions but also freedom to serve and obey the living Christ. Thus no pope, bishop, or priestly hierarchy is recognized.

Gaines S. Dobbins, in **Working Together in a Spiritual Democracy**, declares that "Baptists acknowledge no head except Jesus Christ and no authority save that of the Scriptures." Yet the individual church cannot live isolated if we carry out the Lord's commands.

There are some things we cannot do alone but we can do together. This is the principle of voluntary cooperation. Few churches could begin a college, or a hospital, or send out a vast group of missionaries. Through cooperation we can extend the kingdom of God.

Cooperation is a two-way street. Churches are free, associations are free, and the conventions are free. They will only thrive where there is cooperation. The

Baptist denomination has been built on this principle. The conventions must be sensitive to the needs of the churches if this cooperation is maintained. Needless to say, democracy can be a tough road when everything depends on voluntarism.

Dobbins writes of the requisites of an effective democracy: 1) The ruled are themselves to be the rulers (but are the masses capable of self-government?); 2) There must be voluntary sharing of interests (but can we depend upon the stronger refraining from imposing their will on the weaker?); 3) A willingness to sacrifice (but will innate selfishness yield to this demand?); 4) The will of the majority must be accepted (but is the majority always right?); and 5) Decisions must be fair (but can they not be based on emotion and impulse?).

The world Baptist family must be cooperative and friendly if we are to experience the blessings of our Lord, or make any spiritual impression on a pagan society. It all begins at Baptist Headquarters — the local church.

Guest opinion...

The Clarke College heritage

By W. Levon Moore

The decision to close an institution is never easy. This is especially true when the institution has performed meaningful services and has many loyal supporters. When the Mississippi Baptist Convention voted to close Clarke College, there were many tears and emotional stirrings. As an alumnus, I had ambivalent feelings about the closing of the school.

I voted for the recommendation to close the school, however; not because of a lack of appreciation for its illustrious past, but because of our changing present. Because of continued economic and enrollment problems for more than a decade, and the changing needs among Mississippi Baptist educational institutions, I believed the closing of the school was the right thing to do.

The committee charged with the responsibility of recommending a suitable disposition of the property has faced a most challenging and difficult task. To sell the property, or give it away, would have been easy. But to dispose of the property appropriately, according to the mandates of the Mississippi Baptist Convention, has not been an easy accomplishment. As a member of the committee, working

through some of the complex issues involved has caused some painful moments emotionally.

Six members of my immediate family attended Clarke, and five were graduated from the institution. I served six years as a trustee, three of those years as chairman of the board of trustees. Several of the buildings now on the campus were either planned or constructed during those years. My commitment to the school, and my years of service on its behalf, attest to my loyalty to Clarke.

Much has been said about preserving the heritage of the college. That is an appropriate objective. Some have suggested holding some of the property and erecting a tangible shrine to preserve the heritage of the school. In my opinion, the true heritage of Clarke College is in intangible deposits made in the lives of students, faculty, and administrators who have been associated with the school.

The Clarke heritage which I know has almost nothing to do with buildings and grounds. A combination of lives, experiences, and events there contributed greatly to my intellectual development, my social relationships, and my spiritual growth during difficult

formative years.

This heritage will not be diminished when the material property is in the hands of others. The type of heritage I received from Clarke can be best received by today's generation of students from one of the three excellent colleges operated by Mississippi Baptists.

As the property formerly known as Clarke College moves into other hands, different purposes, objectives, and programs will influence other lives. I appeal to all Clarke alumni to let go the decaying tangibles of life and, instead, nurture those intangible realities and values which will last forever.

I appeal to Mississippi Baptists to make the decision about the Clarke property, not upon emotional appeals based upon personal agendas, but upon the broad perspective of achieving the mission and purpose of the convention, as well as providing a service to future generations through alternative avenues. May we allow wisdom, love, and unity to guide our decision. This will validate and demonstrate the true spirit of the Clarke heritage.

Moore is former Pontotoc pastor and former Attala Association director of missions.

Southern Baptists:
Serving in Christ's Spirit

Baptist Heritage Month

June 1994

For guidelines, write the Historical Commission, SBC,
901 Commerce Street, Nashville, Tennessee 37203-3630.

THE FRAGMENTS

Somebody's hometown

The Mississippi Department of Transportation (DOT) has just published the 1994-1995 official state highway map. Governor Kirk Fordice calls it more than a map — it is a "portrait." The great blue heron standing in a cypress swamp on the cover gives credence to the words of the governor.

Through years of traveling over the state, I've marveled at the names of the cities and hamlets. We have many places providing a cosmopolitan atmosphere. Some are named after...

Other Nations/Cities: Egypt, Inverness, Paris, Oxford, French Camp, Brazil, Brooklyn, Carthage, Kokomo, Little Rock, Sebastopol, Utica, Topeka, Scotland, New Ireland, Beaumont, Corinth, and Warsaw.

Holy Places: Rome, Pope, Mt. Moriah, Seminary, Union Church, Church Hill, Ebenezer, Eden, Friars Point, Grace, Star, Sharon, Providence, Palestine, Bethlehem, Salem, Galilee, Mars Hill, Bethel, Ruhama, Goshen, Siloam, and Lone Star.

Birds/Reptiles/Animals: Wren, Eagletown, Beaver, Duck Hill, Foxworth, Alligator, Bassfield, Swan Lake, Bear Creek, Black Hawk, Woolmarket, Horseshoe, Crane Creek, Buck Creek, and Falcon.

Indians: Biloxi, Pascagoula, Pontotoc, Tunica, Natchez, Yazoo City, Escatawpa, Pocahontas, Indi-

anola, Savage, Tishomingo, Yockanookany, and Looxahoma.

Drinks: Hot Coffee, Bourbon, State Springs, Artesia, Arcola, Coldwater, and Water Valley.

Trees or Flowers: Tupelo, Carnation, Oak Grove, Pineville, Magnolia, Merigold, Flowers Landing, Redwood, Greenwood, Rosedale, Palmetto, Forest, Moss, Woodville, Rose Hill, Fernwood, Glen, Walnut, Mayhew, Cedarbluff, Thorn, Sunflower, Holly, Hickory Flat, Standing Pine, Cypress Corner, Olive Branch, and Briar Hill.

The Wife or Women: Edna, Hattiesburg, Louise, Lorena, Myrtle, Clara, Ruth, Fayette, Elizabeth, Estill, Flora, Sarah, Sarepta, Beulah, Coila, Lulu, Darling, Susqualena, Verona, Lena, Janice, Paulette, and Shannon.

Famous Generals/Presidents: Houston, Columbus, Calhoun City, Vicksburg, Carson, Raleigh, Newton, Kosciusko, Gautier, Polkville, Pulaski, Beauregard, D'Iberville, Cleveland, Sumrall, Vardaman, Jackson, Clinton, Grants Ferry, and Hemando.

Those which stand alone without explanation: Whynot, Veto, Soso, Ticky Ben, Biggersville, Chalybeate, Souenlovie, Piave, Splunge, Cash, Money, Jumpertown, and Ted.

The list is not exhaustive just representative. Remember, it's somebody's hometown. — GH

The Baptist Record

VOLUME 118 (ISSN-0005-5778) NUMBER 19
Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention, 515 Mississippi Street, Jackson, MS 39201. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

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Baptist Record Advisory Committee: Deborah Brunt, Corinth; David Raddin, Yazoo City; Robert Self, Brookhaven; Charles Dunagin, Summit; Horace Kerr, Brandon; Grady Collins, Philadelphia; Teresa Dickens, secretary.
Postmaster: Send changes of address to The BAPTIST RECORD, P.O. Box 530, Jackson, MS 39205. Send news, communication, and address changes to The Editor, BAPTIST RECORD, P.O. Box 530, Jackson, MS 39205 (601) 968-3800.

Southwestern begins interviews; four among leading candidates

FORT WORTH (ABP) — The committee seeking a new president for Southwestern Seminary has begun interviews with candidates, according to the search chairman.

Committee chairman Miles Seaborn said he is "not at liberty to say" how many people are being interviewed or who they are. "We're not to that point yet, but we are moving along," said Seaborn, pastor of Birchman

Church in Fort Worth, where the seminary is located. "We might interview four. We might interview six. We're not sure."

Other seminary sources close to the process consistently name four men among the top candidates — Richard Land, executive director of the Southern Baptist Convention's Christian Life Commission; Mark Coppenger, vice president for convention relations at the SBC Executive Committee; Tim-

othy George, dean of the Beeson Divinity School at Samford University in Birmingham, Ala.; and Ralph Smith, pastor of Hyde Park Baptist Church in Austin, Texas, and a former trustee chairman at Southwestern.

Two other names prominently mentioned are John Sullivan, executive director of the Florida Baptist Convention; and Jerry Sutton, pastor of Two Rivers Baptist Church in Nashville, Tenn., but

neither is currently under serious consideration, Associated Baptist Press has learned.

The committee is seeking a successor to Russell Dilday, who was fired as president March 9 by the conservative-dominated trustee board, which accused Dilday of blocking conservative reforms at the 3,000-student Southern Baptist seminary, the nation's largest.

Seaborn said the committee is still in the early stages of its work.

It does not have finalists, he said, but candidates have been assigned to three "tiers," indicating the committee's level of interest at this time.

Seaborn said the committee, which has received "approximately 20 to 23" nominations with resumes, is beginning the interviews with its first-tier candidates. Packets of information about the seminary have been sent to the interviewees.

RTVC Nicaragua documentary to be distributed by NBC

FORT WORTH (BP) — "Nicaragua: Finding Peace" is the latest television documentary produced by the Southern Baptist Radio and Television Commission for distribution by NBC.

Sept. 4 is the anticipated broadcast date of the program for most NBC affiliates. The network will feed the program to its affiliates by satellite the night of Aug. 31 or morning of Sept. 1, depending on the time zone. Viewers will need to check local TV listings.

The RTVC's Rosser McDonald, who produced and directed the documentary, said the vastness of Nicaragua — the largest country in Central America — captures the essence of the term "mission field."

"The raw harshness of the land can be overwhelming," he said, "but not when pitted against the faith and commitment of God's people there."

Geographically, Nicaragua straddles two of the great tectonic segments of the earth's crust, which when they collide commonly produce active volcanoes and earthquakes. A massive earthquake in 1972 destroyed what was the thriving capital city of Managua,

killing more than 6,000 people.

The documentary captures the faith and commitment of Christians in the Miskito Indian village of Saupuka, which is in the largest Central American rain forest and is on the banks of the Coco River. Caught in the crossfire of guerrilla wars, the Indians were forced into resettlement camps and later into United Nations refugee camps. They have rebuilt Saupuka after it was burned by guerrillas and reclaimed by jungle growth.

They immediately built a temporary Baptist church out of bamboo and are now working on a permanent building in which to conduct their six weekly services.

Also featured in "Nicaragua: Finding Peace" is Missionary Aviation Fellowship pilot Bill Syring and his wife Sherrie and Baptist missionaries Jim and Viola Palmer.

The documentary is a testimony to the intensely personal perspective of how Christians are working together to present Jesus to the lost in a land gutted by civil strife.

Churches, groups or individuals interested in information on how to host a local premiere by satellite can call RTVC consulting services at (817) 737-4011.

THE SECOND FRONT PAGE

The Baptist Record

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Thursday, June 16, 1994

Published Since 1877

Executive Committee refuses CBF funding

ORLANDO, Fla. (BP) — Taking a stand that will cost it less than \$30 a year, the Southern Baptist Convention Executive Committee decided to stop accepting funds channeled through the Cooperative Baptist Fellowship, effective Sept. 30.

After some discussion members approved the recommendation with about five dissenting votes.

The committee encouraged trustees of other Southern Baptist agencies to follow its lead, although the other entities receive more than \$2 million a year through the Cooperative Baptist Fellowship. The recommendation will not be acted on by the convention itself.

Some agency leaders heralded the recommendation passed June 13 as a stand for integrity, while others saw it as a divisive move.

Beginning Sept. 30, the Executive Committee will stop accepting funds channeled through the CBF, an organization of Southern Baptists opposed to current leadership of the Southern Baptist Convention.

"The impact of the recommendation on the Executive Committee is nothing," said Jack Wilkerson, Executive Committee vice president for business and finance.

Churches which give through the Cooperative Baptist Fellowship choose one of three giving plans. Two plans include traditional Southern Baptist causes, but all three plans exclude the Executive Committee, Southeastern Seminary, and Christian Life Commission, said David Wilkinson, CBF communications coordinator.

While the Executive Committee receives nothing from churches giving through one of the three CBF plans, some churches designate their money for the Cooperative Program. That money is disbursed according to the SBC allocation plan, which includes the

Executive Committee.

So far this year, \$700 has been given to the SBC Cooperative Program from CBF designated giving. Of that amount, approximately \$15 has gone to the Executive Committee, said the Executive Committee's Wilkerson.

Scott Humphrey, chairman of the budget and finance committee, told Baptist Press the Executive Committee considers CBF as direct competition with the Cooperative Program and other offerings.

The recommendation includes encouragement to channel funds for missions and ministries support through the Cooperative Program, Lottie Moon Christmas Offering for foreign missions, and Annie Armstrong Easter Offering for home missions.

"The Executive Committee is making its statement it does not wish to have funds coming to it in any other way except traditional channels," Humphrey said.

"By our leadership, we hope we will be an encouragement to other Southern Baptist entities," said Humphrey, a layman from Virginia.

Humphrey was adamant that the Executive Committee only encouraged other entities to follow suit. "There is no hidden agenda. If the Executive Committee wanted to be instructive, we could have used another word," he said.

Humphrey said agencies would not be penalized if they continue accepting CBF funds. "There is no intention that I know of for the Executive Committee to take any action against any entity that does not adopt the same policy," he said.

Executive Committee Chairman Fred Wolfe of Alabama, one of two announced candidates for the presidency of the Southern Baptist Convention, reiterated that position.

"We just encouraged. We did not instruct. That will be left up to the trustees (of each agency)," Wolfe said.

Wolfe said there would be no repercussions if agencies continue to receive CBF funds. "We have no intention of meddling in their affairs."

Among SBC agencies, the Foreign Mission Board receives the largest allocation from the Cooperative Baptist Fellowship. FMB receipts from the CBF in 1993 totalled more than \$1.6 million, less than 1% of the agency's annual budget.

Jerry Rankin, FMB president, said he was not concerned about losing funds if the FMB's trustees follow the Executive Committee's recommendation.

"I presume that churches giving to the Foreign Mission Board are doing so under the leadership of the Lord," he said. "I would presume they would continue to give to the Foreign Mission Board."

Rankin referred to the recommendation as a positive statement that did not infringe on the autonomy of the local church and helped clarify confusion about missions funding.

On the other hand, Larry Lewis, president of the Home Mission Board, said funds channeled through the CBF are from churches and individuals who want to support home missions. While he said he opposes the CBF, not accepting the contributions would be perceived as an insult to the donors and would further polarize the Southern Baptist Convention. Last year, the Home Mission Board received \$434,162 from churches giving through the CBF.

Lewis said he preferred the convention act on the matter. "I wish they would bring it to the SBC and let the convention make the request. It would have a better (See CBF on page 5)

I know HE IS ABLE

2 Timothy 1:12

Southern Baptist Convention coverage on its way

The Southern Baptist Convention's annual meeting is underway this week in Orlando, Fla. Full Convention coverage will be published in the June 23 issue of **The Baptist Record**. At press time, the Pastor's Conference and Woman's Missionary Union will have met June 12-13; the Convention meeting will have begun Tuesday morning, June 14. The highlight of the Pastor's Conference was the appointment of 55 new missionaries by the Foreign Mission Board Sunday evening. (See page 5.)



OUTSTANDING SERVICE — The Discipleship and Family Ministry Department of the Mississippi Baptist Convention Board, under the direction of Mose Dangerfield (above, left) recently awarded Matthew Keith the Associational Discipleship Training Director of the Year Award for outstanding service as an associational leader. Keith (right) is a member of First Church, Corinth. For nearly 10 years, he has led Alcorn Association in training schools, attendance at Gulfshore and Ridgecrest (assemblies), associational leader training events, "M" Nights, and Bible drills. He also has enlisted a full Associational Discipleship Training Team, and earned the Associational Discipleship Training Gold Award.

Texas exec. board targets trustees for firing Dilday

DALLAS (BP) — Trustees of Southwestern Seminary "acted irresponsibly and unconscionably in the manner in which they removed Russell Dilday from the presidency of the seminary," according to the executive board of the Baptist General Convention of Texas.

With 13 abstentions and some opposing votes, a clear majority of the 213-member board at its quarterly meeting in Dallas June 7 approved a resolution presented by Bruce Prescott, pastor of Easthaven Church, Houston. The resolution praised Dilday as "a man of uncompromising integrity, unrepachable theology, and unassailable administrative abilities" and condemned the actions of the trustees who fired him on March 9.

In other business, the BGCT executive board approved a recommendation by BGCT President Jerold R. McBride, pastor of First

Church, San Angelo, calling for the appointment of a theological education study committee.

The recommendation authorized the president of the BGCT and the chairman of the executive board to appoint a committee of at least 15 members "to study the possible need for additional opportunities for theological education in Texas."

As recommended, the committee will "evaluate the current theological education programs to determine their adequacies to meet the need of Baptist churches and other denominational entities in Texas."

The committee will bring its findings and recommendations to the BGCT executive board at its Sept. 13 meeting. If approved by the board, its recommendations would be considered by the convention at its annual meeting Oct. 31-Nov. 1 in Amarillo, Texas.

Prescott, Memphis, leaves SBC over swing to right

By David Waters

MEMPHIS (ABP) — Members of Prescott Memorial Church, Memphis, voted Sunday, June 5, to sever the 78-year-old church's lifelong ties to the Southern Baptist Convention.

"The present direction of the SBC is in direct opposition to our own understanding of our mission and vision as a Baptist church," Nancy Hastings Sehested, the church's pastor, said after the vote that followed morning worship.

The 62-1 vote ends a stormy relationship between church and denomination that began in 1968 when Prescott became the first racially inclusive SBC congregation in the Memphis area.

Conflicts continued over the

years as Prescott displayed its Baptist independence by voting to ordain women as deacons, recognize Christian baptisms other than Baptist, allow non-Baptist Christians to share in communion, and hire a female pastor.

Sunday's vote more or less formalized the church's and the denomination's gradual disassociation from each other.

Prescott was kicked out of the Shelby Association in 1987 after becoming the first SBC church in Tennessee to hire a female pastor. The church held on to its membership in the state and national conventions.

Reprinted with permission of THE (Memphis) COMMERCIAL APPEAL.

Coppenger says Baptist media didn't tell all on Dilday firing

NASHVILLE (ABP) — A publication touted to promote what's right with the Southern Baptist Convention devotes two pages of its June issue to reporting what's wrong with Baptist media coverage of Russell Dilday's firing.

The two-page article in SBC Life was written by Mark Coppenger, SBC Executive Committee vice president for public relations and a candidate to replace Dilday, who was fired March 9 as president of Southwestern Seminary by the school's conservative trustees.

Coppenger is editor of SBC Life, which is published by the Executive Committee and mailed to about 70,000 church and denominational leaders every month. His article also takes to task Associated Baptist Press, the Cooperative Baptist Fellowship, Baptist Press, Religious News Service, Christianity Today, Southwestern Seminary's faculty, and the secular press.

Coppenger reserves his praise for two publications — the Indiana Baptist, published by the state convention which he previously served as executive director and whose editor he hired, and World,

an independent evangelical journal based in Asheville, N.C.

All other publications, Coppenger implies, could not be trusted to tell Baptists the true story about Southwestern. That's why he decided to use SBC Life to tell "the rest of the story," he wrote.

"I know this sort of talk is distressing to some readers. Couldn't we just be nice and positive? Well, folks, it is nice and positive to stand up for conscientious trustees who are being dog-piled by the press. And I can't see where it would be particularly nice to remain silent."

When Coppenger launched SBC Life last summer, he billed it as a "good news" publication to tell all the positive things about the SBC that don't get reported elsewhere.

But Jim Watters, president of the state Baptist papers' professional group, the Southern Baptist Press Association, reacted to Coppenger's departure from this format.

"His long and quarrelsome opinion piece about the Southwestern Seminary fiasco... comes across as the work of a partisan spin doctor, rather than the effort

of a journalist committed to presenting the news about the Good News," said Watters, editor of the Northwest Baptist Witness.

"It is paradoxical that Coppenger, the advocate of good-news journalism, would allow himself to publish such rancor about fellow Southern Baptist editors and their publications."

Coppenger acknowledged he is a candidate for the Southwestern presidency, but he said that did not factor into his decision to write the SBC Life article. "People can speculate about motives all they want, but I wrote the article out of a sense of indignation," he said. "...Sometimes you do what you have to do and let the chips fall where they may."

Coppenger said he received a phone call from "an angry pastor" who accused him of using the article to ingratiate himself to Southwestern's trustees. But such an objective could backfire, Coppenger noted, because "then you become more controversial."

Asked if he is being interviewed by the search committee, Coppenger said he would "leave it to the committee" to discuss those matters.

New tax law alters reports for charitable contributions

By Paul G. Jones II

The 1993 tax package passed by Congress and signed by President Clinton will affect the deductibility of some charitable contributions. For contributions made after Dec. 31, 1993, two substantiation rules may apply.

The first rule requires substantiation of single contributions of \$250 or more. Canceled checks cannot be used after Dec. 31, 1993, for substantiation of a single, individual donation of \$250 or more.

Donors will not be allowed a tax deduction for an individual cash or property contribution of \$250 or more, unless they receive a written acknowledgment from the church or other tax exempt group. The receipt must meet the following requirements:

1. The receipt must be in writing on a form or letter bearing the name and address of the church.
2. The receipt must specifically list the name of the donor, though a social security number is not mandated.
3. For the donation of property exceeding \$250 as valued by the donor, the receipt must describe the property but no value should be stated by the recipient.
4. The receipt must show each separate contribution of cash or property of \$250 or more.
5. The receipt must indicate whether or not the church provided any goods or services to the donor in exchange for the contribution.

If the church provides only "intangible religious benefits," then the receipt must contain a statement indicating that fact. If the church provided goods or services for the contribution, the receipt must include a good faith estimate of the value of those goods or services.

6. The receipt must be received by the donor on or before the earlier of two possible dates: the date the contributor files a tax return claiming a deduction for the contribution, or the due date (including extensions) for filing the return.

A donor may not wait until an audit to secure written confirmation of the donation, and the church cannot backdate such a receipt.

7. The burden is placed on the donor, not the church, to secure necessary documentation of contributions. Technically, the church is responsible only for a legally-correct receipt, if it is requested by the donor.

However, the IRS report on the new law urges churches and charities "to assist taxpayers in meeting the substantiation requirements."

A "quid pro quo" contribution (payment that is partly a contribution and partly a payment for goods or services received in exchange for the contribution) of more than \$75 requires that the church provide a written statement or receipt to the donor that meets two conditions:

1. The receipt must inform the donor that the tax deductible amount is only the amount in excess of the value of the goods or services provided by the church in return.
2. The receipt must indicate a good faith estimate of the value of the goods or services furnished to the donor. It should be noted that a receipt need not be given if only "token" services or goods are provided to the donor.

Moreover, the quid pro quo rule does not apply when only intangible religious benefits are received. For example, regular monetary contributions to a church are not considered to be in exchange for goods or services.

The new rules regarding charitable contributions demand a new level of stewardship on the part of both donor and church. The church treasurer, financial secretary, and/or finance committee must faithfully carry out these rules as a part of their "fiduciary" responsibility.

A tax attorney, certified public accountant, or other financial professional can provide the best answers to complex tax questions.

Churches desiring more information can contact the Christian Action Commission (CAC) of the Mississippi Baptist Convention, P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800.

Jones is executive director-treasurer, CAC.

FMB names 55 missionaries, eight with Mississippi ties

By Robert O'Brien

ORLANDO, Fla. (BP) — Fifty-five men and women joined Southern Baptists' foreign missions force June 12 in a historic joint session of the denomination's Pastors' Conference, Foreign Mission Board, and Woman's Missionary Union.

About 13,000 onlookers gave a standing ovation after Foreign Mission Board trustees had risen in a unanimous vote of approval for their appointment.

The evening began with a session of preaching at the Pastors' Conference and converted to a parade of foreign missionaries, worship banners, and international flags, bathed in a roving spotlight and popping flash bulbs at the Orange County Convention/Civic Center in Orlando, Fla.

Projected on a large screen, the candidates then gave testimonies to their call and vision for world missions live and on videotape.

The candidates represent a geographical cross section of Southern Baptists and come to their new roles with a variety of foreign missions ties.

They include three children of current or former missionaries, five former missionaries, and nine former journeymen and International Service Corps workers. Mark Grossmann, appointed with his wife Martha Jane to work in Kenya, has two brothers and sisters-in-law on the mission field — Dave Grossmann and his wife Cecilia missionaries in Chile, and Roger Grossmann and his wife Vicki missionaries in Guatemala.

Also among those appointed were four couples with Mississippi ties. New missionary Duane Hammack, assigned to Hong Kong with his wife, the former Sandy Lyle, has a sister and brother-in-law, Cynthia and Tom Martin, who are missionaries in

Bolivia. Hammack is a licensed clinical psychologist. They are former members of First Church, Jackson.

Larry and Cheryl Keathley Cox will serve in Africa. Former missionaries to West Africa, he previously served as assistant to the president at Mississippi College.

Earl and Mona Johnson Hewitt will return to Ghana. Residents of Clinton, he previously served as a medical missionary in Ghana; she served a short-term mission assignment, also in Ghana.

Larry and Shari Brand Ray will work in church planting in Belgium. They now live in Olive Branch.

The trustee vote to approve represents only part of Southern Baptists' responsibility to them and foreign missions, FMB trustee chairman Leon Hyatt of Pineville, La., told the audience.

He urged pastors and others to use their influence to provide the prayer, financial support, and personnel to send missionaries, keep them on the field, and increase their ranks to meet Southern Baptists' goal of 5,000 overseas by the year 2000.

He said that as of June 12 the board needs 914 more missionaries to reach that goal.

FMB President Jerry Rankin said Southern Baptists had already affirmed foreign missions through their prayers and by giving the largest Lottie Moon Christmas Offering for foreign missions ever this year — nearly \$82.9 million.

He told the missionaries they would scatter out to countries across the world to do a variety of tasks but reminded them that their main job is to open the eyes of a lost world to see Jesus Christ as Savior.

"They will see the reality of

Jesus as you faithfully fulfill your assignments, exhibit his indwelling presence through interpersonal relationships and reflect his grace in times of suffering, discouragement, and hardship which are inevitable on the mission field," Rankin said.

Rankin expressed gratitude that the Foreign Mission Board had a record number of missionary appointments last year but reminded the audience that only 35% of 636 requests for personnel were filled.

He challenged his listeners to respond to the pressing needs and closed with an invitation for them to give, pray, and volunteer to go as career missionaries or volunteers.

"Who will respond to the need for a church planter to Bangladesh that the 110 million Muslims of that destitute corner can know Jesus?" he asked.

"Who will go as a strategy coordinator so that the 65 million people of Vietnam can recognize Jesus at a time they're on the verge of restored diplomatic relations with the United States?"

"Where are those who should respond to the multitude of requests in Russia and the former Soviet republics while the doors remain open?"

"Currently, Foreign Mission Board personnel are assigned to 85 unevangelized megapeople groups with more than 1 million people each, but there are still 127 of these people groups untouched by the gospel," Rankin said.

"Who will say, 'I will go to the Karamojara of Uganda, the Baluchi of Pakistan, the Mandingos of Guinea Bissau, or the 5 million Makhuwa in Mozambique?'"

O'Brien writes for the FMB. Mary E. Speidel, also a writer for the FMB, and Guy Henderson contributed to this story.

Thursday, June 16, 1994

BAPTIST RECORD PAGE 5



Mississippi-Kazakh connections

At the invitation of the Clearview Church in Birmingham, Ala., the parents and brother of Blue Mountain College graduate Yakov "Jake" Roudkovski (second from right) came to the United States from Kazakhstan, former Soviet Union. They attended Jake's graduation May 8. While in the U.S., Jake's father Peter (second from left) preached at Ecru Church, where Constantine Volkov (left) interpreted and gave his testimony. Volkov is a former communist party member who was saved two years ago. He teaches English in a high school in the Kazakh capital of Almaty. Peter Roudkovski is pastor of a Russian Baptist church in Almaty, and the son and grandson of Baptist preachers. At revivals in Mississippi and Alabama churches, he shared information on God's work in the Kazakh republic, and the need for a training center there to teach national pastors. Peter's wife Tanya (center) accompanied her husband. The Roudkovskis and Volkov returned home June 11. Jake hopes to attend New Orleans Seminary in the fall. His younger brother Victor (right) will then begin his second year at Blue Mountain College.

Cross Over effort sees 641 professions of faith

ORLANDO, Fla. (BP) — At least 641 people made professions of faith as a result of Cross Over Orlando, the two-day evangelism effort prior to the Southern Baptist Convention.

Preliminary reports indicate 263 professions of faith from block parties, 220 from door-to-door witnessing, 102 from street witnessing events, and 56 from evangelism rallies.

Cross Over became a regular part of pre-convention activities in 1989, and the record number of professions of faith — 1,267 — were recorded last year in Houston.

Cross Over's success, however, should not be measured solely by the number of professions of faith, said Darrell Robinson, vice president of evangelism for the Home Mission Board. Cross Over Orlando was sponsored by the HMB, six central Florida associations, and the Florida Baptist Convention.

In addition to seeing people become Christians, Cross Over equips Christians to witness and demonstrates new evangelism

techniques. More than 2,100 people were trained during Cross Over this year.

Cross Over also creates a climate for evangelism by saturating the area with the gospel, Robinson said. During Cross Over, the plan of salvation was presented 5,172 times and 4,366 Bibles were distributed.

Larry Lewis, HMB president, said Cross Over demonstrates the need to share Christ "home to home, heart to heart and face to face." It also illustrates the principle of every person's responsibility to witness and the need to permeate a community with the gospel.

Organizers said they hope volunteers see the viability of such activities and ministries in their hometowns.

"I think there's an excitement in that some people are sharing their faith, maybe for the first time," said Jerry Passmore, evangelism director for the Florida Baptist Convention. "Once you've won somebody to the Lord you're generally 'ruined' forever. You want to do it again."

CBF

From page 3

representation of Southern Baptist thought on the issue."

R. Albert Mohler Jr., president of Southern Seminary, said he totally supports the move to refuse CBF funding. According to CBF records, \$126,007 was channeled through the CBF to Southern Seminary last year.

In April, Southern Seminary trustees approved a 1994-95 budget that includes no funds from the CBF, Mohler said.

"We belong to the Southern Baptist Convention and we are determined to maintain our fidelity to that commitment," Mohler said. "In my judgment, that fidelity is imperiled by an organization that competes with the Cooperative Program.

"Our policy is designed to protect the integrity of the institution," Mohler said. "Our policy is not directed to any Southern Baptist church. We will relate to Southern Baptist churches, but we cannot responsibly relate to those churches through the CBF."

Another seminary president, Landrum Leavell, said New Orleans Seminary "accepts and is grateful for" CBF funds. The next New Orleans trustee meeting is in September, and Leavell said he could not speculate about how trustees would respond to the recommendation.

James Williams, president of the Brotherhood Commission, said CBF funding was discussed at the agency's April trustee meeting. "We would never accept a grant from the CBF," Williams said, because the CBF is seen as a competitive organization. But the consensus of the April meeting was to continue accepting church funds sent through the CBF.

"We will not instruct churches on how they can or cannot spend their missions money," Williams said.

Jack Johnson, president of the Radio and Television Commission, said the RTVC trustees have not addressed CBF funding. He said they would probably follow the Executive Committee's recommendation. "We've always wanted to be on the team," Johnson said.

Cecil Sims, executive director of the Northwest Baptist Convention, stood to comment on the recommendation during the Executive Committee meeting, but the question had been called, eliminating further discussion. After the meeting, he said, "I see no advantage to this motion. You cannot tell Baptists that they cannot give unless they give through a certain program.

"This will lead to more churches deciding to leave the Southern Baptist Convention than wooing them to the Cooperative Program."

Cross Over Orlando



In face of rising AIDS, pregnancy rates —

African countries embracing "True Love Waits" campaign

By Chip Alford

KAMPALA, Uganda (BP) — The worldwide influence of "True Love Waits" continues to grow with young people in several African countries now participating in the sexual abstinence campaign launched last year by Southern Baptists.

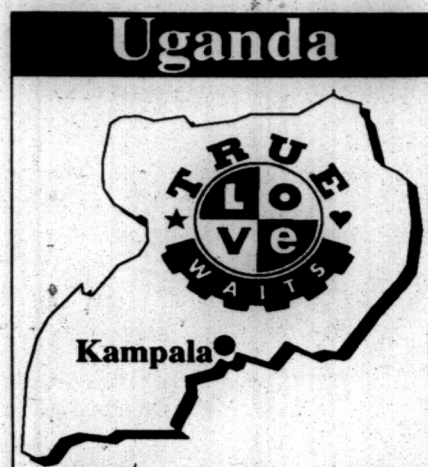
A nationwide chastity rally at City Council Hall in Kampala, Uganda, is planned July 29, the same date similar events will take place in the United States and Canada. Initiated by Southern Baptist missionaries Larry and Sharon Pumpelly, the celebration is expected to attract between 3,000 and 5,000 teenagers and college students from Uganda and surrounding countries in east and central Africa.

The goal of "True Love Waits" is to encourage teens and college students to follow biblical teachings and remain chaste until marriage. According to Pumpelly, that message is finding a receptive ear in Uganda, a country plagued by AIDS and other sexually transmitted diseases.

"AIDS is a tremendous problem here," she said. "Thirty percent of healthy pregnant women who come in for prenatal care are found to be HIV-positive."

The campaign already has gained the support of Janet Museveni, wife of Uganda's president, Yoweri Museveni.

"She's a committed Christian and she is very supportive of the campaign," Pumpelly said. "She is hosting a key meeting for us on July 6. We've invited key religious, govern-



ment, and military leaders from across the country, including the minister of education. We will make a presentation about the campaign and several teenagers who have committed to abstinence will share their testimonies."

True Love Waits also has been endorsed by the Uganda National Student Association, Pumpelly said, adding there is "a very good possibility" the campaign will become part of the curriculum in Ugandan schools.

As in America, the Ugandan abstinence

campaign is an ecumenical effort with Baptists, Catholics, Anglicans, and Pentecostals working together alongside other religious and government leaders. The July 29 rally will feature a wide range of activities, including skits, music, and testimonies from teens who have already promised to refrain from sex until their wedding night.

Following the event, Pumpelly said two-day True Love Waits conferences will be held at approximately 30 sites across the country. A series of nine lessons will educate young people about the biblical view of sexuality.

At the end of each conference, participants will have an opportunity to sign covenant cards promising to remain chaste until they marry.

Pumpelly said the cards will be collected and likely presented to the Ugandan president.

"We're very excited about this campaign. The youth who are already participating are so enthusiastic. I think this will go beyond our wildest imagination. People here are hungry to be challenged."

Uganda is not the only African country embracing True Love Waits. In April, the

women's department of the Togolese Baptist Convention launched a French-language version of the campaign at a camp for Christian girls in Togo's capital city of Lome.

A group of 94 girls spent three days studying the biblical plan for dating and marriage. Eighty-nine of the girls later signed covenant cards pledging abstinence until marriage.

"When the girls returned to their home churches and told others about their study and commitment, they received a very enthusiastic response," Patsy Eitelman, a Southern Baptist missionary in Togo, reported. "Many churches are already asking how they can obtain this teaching for their youth."

In Kenya, 130 students at Nyeri Baptist High School pledged to remain chaste until they marry during a True Love Waits commitment service in late 1993. The students considered love for their unborn children, their future mate, their friends, themselves, and God as reasons for abstinence.

Campaign organizers say international participation in True Love Waits is likely to escalate as the Baptist World Alliance begins to carry the program to its 165 Baptist groups representing more than 38 million Baptists in 150 countries. As part of BWA's efforts, True Love Waits guidance materials are being translated into Spanish, German, and French.

Alford writes for BSSB.

Baptist prayers for Muslim world bringing results in Africa

ORLANDO, Fla. (BP) — Earlier this year during Ramadan, the Muslim month of fasting, Southern Baptist foreign missionaries and many supporters back home prayed for the Muslim world.

When Jerry Rankin and his wife Bobbie visited Africa for three weeks in May, they saw firsthand the results of these prayers.

In one West African country where 90% of the people are Mus-

lims, the missionaries committed themselves to 78 hours of intercession for Muslims.

During Ramadan, a Muslim priest came to a Baptist center there, the Southern Baptist Foreign Mission Board president told FMB trustees June 11 at their meeting in Orlando.

The priest said he and some colleagues were sitting around with nothing to do and began to talk and wonder what the Bible

was all about. He asked if the center had a Bible they could read.

In another strong Muslim country, eight missionaries, who hadn't had any baptisms the year before, "had just spent the week before we met them in their prayer retreat," Rankin said.

They had been studying Henry Blackaby's book, *Experiencing God*, and were praying earnestly for God to indicate he was at work in their country.

As one of the missionaries went for a walk one afternoon, a man approached and asked why he was there. When he explained he was a missionary, the man replied he had heard of Jesus Christ and wanted to know about him.

The missionary told him about the gospel message and the man quickly accepted Jesus as Savior.

Then he asked the missionary to go with him to his village so his family could also know about Jesus.

After consultation, three missionaries decided to go to the village despite the risk Christians face in Muslim regions. Protocol required they inform the village chief why they had come. They did so — with some anxiety.

"Why should only this man's family hear what you have come to say?" the chief asked. He called the whole village together to hear them. In the midst of their testimony, the call to prayer sounded from the mosque. The men all left to wash and pray but quickly returned to hear the missionaries.

"If what you are saying is true, there must be two ways to God — the Muslim way and the Christian

way," one old man up front commented.

"No, there's only one true way," the missionary replied boldly. Then he patiently explained again why the Bible teaches salvation comes only through the atoning death of Jesus.

"Then we must follow Jesus," the old man declared.

When the missionaries asked who would believe, 14 came forward, stood shoulder to shoulder with the palms of their hands lifted in Muslim fashion, and prayed to receive Jesus.

Rankin said the missionaries returned with "a renewed vision and an awesome sense of a powerful God who answers prayer and is moving to bring a lost world to redemption."



New Orleans hospitals merge

Mercy Baptist Health Center in New Orleans is the result of a merger of a Baptist and Catholic hospital. In working with fellow employees during the merger, Chaplain Gene Huffstutler (above) said he realized that "Institutionalism is one of the chief forms of idolatry in our society." (BP photo)

Brothers devote 60 years to ministry

By Dan Nicholas

GROTON, Conn. (BP) — When Jim Schneider announced he was moving from Missouri to Connecticut to become pastor of a Southern Baptist church, his grandmother thought it was "the worst thing in the world."

"God is not going to leave you there for more than two years," Schneider recalls her predicting. But how wrong she was.

Schneider has served as pastor of Pleasant Valley Church, Groton, Conn., since 1961 and is the longest-serving pastor in the history of New England Southern Baptists.

Schneider's older brother, Jack,

has been pastor of the nearby Baptist Fellowship of Columbia, Conn., since 1966. Together the two men have served an impressive combined total of 60 years as New England pastors.

Because of their large stature — Jim is 6'5" — and outgoing personalities, some have called the Schneider brothers "James and John, the sons of thunder," after the biblical personalities of the same name.

Jack is quick to point out in response that his name is not a nickname for John. "It's just Jack," he insists.

When Jim started as pastor, there were just 22 people.

The Groton-New London area, known as the submarine capital of the world, has had a Christian influence from Jim's faithful service. Currently, nearly 500 people attend either of two uplifting non-traditional Sunday services.

If all of the former members were still present, Pleasant Valley Baptist could now count more than 5,000 members. Many were transferred from the area by the military or employers.

Nicholas is news editor, the NEW ENGLAND BAPTIST.

HOUSE TOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

June 16, 1994

HouseTops is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board.

BECOMING A CHRISTIAN— PART TWO



If you've never actually accepted Jesus as lord and savior, it is the only issue that is important. And don't be concerned about being "good" enough to become a Christian. God wants us to come to him from wherever we are in our lives. He actually makes "new" people out of us. A person who is new in Christ still has a battle to become the kind of person God wants us to be, but we have help. When a person becomes a Christian, the Holy Spirit of God enters that person and remains to assist that person in the life of a Christian. Actually, we believe that the Holy Spirit has already been at work in the life of a person who becomes a Christian, getting him or her ready for that new life. Otherwise, he wouldn't listen to someone who tells him about Jesus. And we believe that once you give your life to Christ, you belong to Him forever—that He will never turn you away.

(This is one in a series on Baptists—who we are and what we do.)

ACP Training June 28, 29

On June 28 and 29, the Convention Board will be training associational clerks in use of the 1994 Annual Church Profile (ACP) software. ACP was formerly known as the Uniform Church Letter.

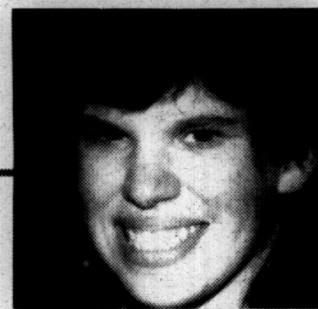
The first day will be for beginners, second for advanced. These clerks will train their church clerks in use of the software.

The ACP is a measure of church performance and a church growth tool for churches, associations, state conventions, and SBC agencies. This is the tool that is used to understand patterns of Sunday School growth, giving practices, and a hundred other statistical analyses.

The new software is more user-friendly, with more built-in error checking capabilities, and reformatted in a more logical sequence.



Angela Lee, Ennis, Tex.
Serving: North Delta Baptist Assn.
Supervisor: M.C. Johnson



Bonnie Reichert, Huntsville, Ala.
Serving: Prentiss Baptist Assn.
Supervisor: Harris Counce



Jennifer Shearon, Booneville, Miss.
Serving: Prentiss Baptist Assn.
Supervisor: Harris Counce



Stacy Michael, Whitwell, Tenn.
Serving: North Delta Baptist Assn.
Supervisor: M.C. Johnson

These are the student summer missionaries who are working in Mississippi this summer. They were requested by the associations and appointed by the Home Mission Board to do a variety of ministries. They were oriented by the Missions Extension and Associational Administration Department of the Convention Board. They will be doing resort work, survey, Vacation and Mission Bible Schools, and youth work. Reports on their work this summer will be forthcoming in the **HouseTops**.



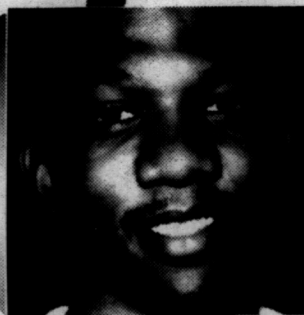
Donna Reed, Louisville, Miss.
Serving: Winslow Baptist Assn.
Supervisor: Paul Blanchard



Shawnda Pope, Jayess, Miss.
Serving: Pike Baptist Association
Supervisor: Steve Griffin

**Missions Extension and
Associational Administration**
Mississippi Baptist Convention Board
P.O. Box 530 • Jackson, MS 39205-0530
(601)968-3800

Don Q. Wilson, Director
Consultants: Jim Booth, Richard Brogan, Neron Smith
Support Staff: Brenda Box, Dot Herring, Elaine Smith



Marcus Cather, Hattiesburg, Miss.
Serving: Mount Olive BC
Supervisor: Arthur Siggers



Jonathan Crask, Mt. Carmel, Ill.
Serving: Covington-Jefferson Davis Assn.
Supervisor: Gary Lawson



Justin Gar, Albuquerque, N. Mex.
Serving: Covington-Jefferson Davis Assn.
Supervisor: Gary Lawson

pray this day... July 1-14, 1994

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<i>Freedom - that American principle we have always cherished...and the responsibility that goes with freedom...let's pray these days for the preservation of freedom.</i>					for President Clinton 1	for Congress as an entity 2
for your own representatives and senators 3	for judges who sit in courts of every level 4	for juries who bring in verdicts 5	for law enforcement officers where you live 6	for Governor Fordice 7	for the Mississippi legislature 8	for your own members of the Mississippi legislature 9
for the mayor of your town 10	for the governing body of your town 11	for your family as you live within the freedom of America, flawed though it may be 12	for your pastor, as he leads 13	for your church as it takes stands against wrong things 14	Prayer Ministry Office P. O. Box 530 Jackson, MS 39205-0530 Phone: 968-3800, Ext. 3904 Mississippi PrayerLine 1-800-787-PRAY	

Summer WMU Leadership Training Opportunities For All Age Levels:

Associational Leader Training

August 2 12:30 - 2:00 p.m. (Tuesday) Camp Garaywa
August 4 12:30 - 2:00 p.m. (Thursday) Camp Garaywa
*August 5-6 3:00 p.m. (Friday) - 11:30 a.m. (Saturday) Camp Garaywa

Church Leader Training

• July 7-9 7:40 p.m. (Thursday) - 12:00 p.m. (Saturday) Gulfshore
• July 14-16 7:40 p.m. (Thursday) - 12:00 p.m. (Saturday) Gulfshore
• July 28-30 7:40 p.m. (Thursday) - 12:00 p.m. (Saturday) Gulfshore
• August 4-6 7:40 p.m. (Thursday) - 12:00 p.m. (Saturday) Gulfshore
August 2 9:30 a.m. - 2:00 p.m. (Tuesday) Camp Garaywa
6:30 p.m. - 9:00 p.m. (Tuesday) Camp Garaywa
August 3 9:30 a.m. - 2:00 p.m. (Wednesday) Camp Garaywa
August 4 9:30 a.m. - 2:00 p.m. (Thursday) Camp Garaywa
6:30 p.m. - 9:00 p.m. (Thursday) Camp Garaywa
*August 5-6 3:00 p.m. (Friday) - 11:30 a.m. (Saturday) Camp Garaywa

•Registration is required for Gulfshore training. Register directly at Gulfshore Baptist Assembly--(601) 452-7261.

*Registration form at the right for **WMU Summit** at Camp Garaywa, August 5-6, 1994. Mail registration to **WMU Summit**, Camp Garaywa. P. O. Box 1278, Clinton, MS 39060.

As part of **Project Help**, we would like for each person to bring a canned good and \$25 to donate to a selected ministry center.

WMU Summit

August 5-6, 1994 • Camp Garaywa

Association name (for ALT track) _____
Church name (for CLT track) _____
Church Address _____
Contact person of group _____
Phone number of contact person _____
Number registering _____ Amount enclosed _____
(registration cost is \$23 per person)

HOUSE TOPS

Super Summer '94 William Carey College July 25-29

Super Summer Mississippi is designed for the young person who is a leader, a mature and responsible Christian. William Carey College is the host, July 25-29. Young people attending Super Summer Mississippi spend approximately 20 hours in evangelism and discipleship training. Quality leadership from our convention leads our youth in study. Another 20 hours is spent in athletics, small group sessions and free time as well as a few hours of sleep! Youth are trained in how to share their faith, how to have a quiet time, how to memorize scripture, how to find God's will for their lives, and more. They are also challenged and equipped to utilize their talents and penetrate their culture for Christ in creative and effective ways. Throughout the schools we help these young people utilize the freedom they have in Christ to change the world. Best of all, this week is one of the greatest weeks of our lives.

What age groups go?

Training schools are offered for those having completed 8th, 9th, 10th, 11th and 12th grade. There is also a school for adults attending with the youth.

What to bring?

Bible, bedding (single sheets, blanket, pillow), towels, etc., spending money and casual clothing. Clothing is to be conservative. Dresses and slacks are encouraged for Rainbow Celebration (walking shorts are permitted). Be sure your name is marked on all belongings including the name of your church and city. Super Summer is not responsible for lost items.

Each church is to send one adult for each seven youth attending. The adult may attend in two possible roles: an **adult participant** or a **Team Leader**. The adult participant is to participate in every aspect of Super Summer. There is a School provided for adults.

The **Team Leader** is vital to the Super Summer experience. The role of Team Leader is one of overall support, discussion leader, discipline assistant, and dorm supervisor. They are to be 20 years of age or have completed their sophomore year of college. They need to be able to relate well to young people and their needs. They live, eat and sleep with the youth. This assignment demands a spiritually mature person.

If you are in a small church and find you are having a problem securing Team Leaders, you can combine with another church. Be sure you work it out when registering your young people. Notify the Super Summer office as to what you are doing.

For registration information contact Wes Pegues at the Mississippi Baptist Convention Board, Discipleship & Family Ministry Department, P. O. Box 530, Jackson, MS 39205-0530, or call him at (601) 968-3800, extension 3886.

YOUTH '94 NIGHT

Mississippi Baptist Youth Night Friday, July 29

Mississippi Memorial Stadium, Jackson

7:00 p.m. Program Begins

A LOVE OFFERING WILL BE RECEIVED

(A gift of \$1.00 per person is suggested)

Interpretation for the deaf will be provided in the Stadium

A Ministry of your Cooperative Program

MISSISSIPPI BAPTIST CONVENTION BOARD

Bill Causey, Executive Director-Treasurer

Eugene Dobbs, Administrative Assistant for Ministry

L. Graham Smith, Chairman, YOUTH NIGHT Committee

For more information contact the Church Music Department
at (601) 968-3800 extension 3867.

MISSISSIPPI BAPTIST STATE SOFTBALL TOURNAMENT

CLASS A MEN'S & WOMEN'S TOURNAMENTS

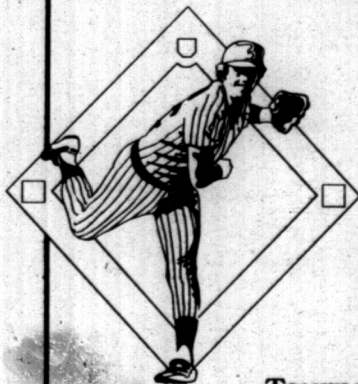
(Churches with Sunday School enrollment of less than 500)

JULY 22-23, 1994

CLASS AA MEN'S & WOMEN'S TOURNAMENTS

(Churches with Sunday School enrollment of 500 and above)

AUGUST 12-13, 1994



Entry forms and regulations will be mailed to churches, JUNE 5
Tournaments will be played on the Jackson City Fields

Tournament Director: Tom Prather, P. O. Box 509, Clinton, MS 39060

A ministry of Discipleship & Family Ministry Department

Wes Pegues, Church Recreation Consultant

Mississippi Baptist Convention Board

Get on the RIGHT TRACK

TRACK #1 Sunday School Leadership
TRACK #2 Special Ministries for Adult Leadership

SUNDAY SCHOOL LEADERSHIP CONFERENCE

Gulfshore Baptist Assembly, Pass Christian, Miss.

September 9-10, 1994

Conference Leaders and Titles

GENERAL OFFICERS:

Pastor/Staff - Mike May, Minister of Education, FBC, Brandon
Directors - Joe Armour, Minister of Education, FBC, Clinton
Outreach Leaders - Dionne Williams, Minister of Education, FBC, Gulfport

ADULT:

Inexperienced - Carroll Farmer, Minister of Education, Van Winkle, Jackson
Experienced - David Wills, Minister of Education, FBC, Pearl

YOUTH:

New Workers - Sean Keith, MBCB
Experienced Workers - Margie Williamson, Writer/Conference Leader, FBC, Decatur, GA

CHILDREN:

Department Directors - Karen Claunch, Minister to Children/Preschool, FBC, Slidell
Teachers - Evelyn Vaughn, Special Worker, FBC, Jackson

PRESCHOOL:

Department Directors - Peggy Britt, Minister to Preschool, Broadmoor, Jackson
Teachers - Cindy Sansing, Minister to Children/Preschool, Park Place, Brandon
Children/Preschool Division Directors/Staff - Linda Reeves, MBCB

SPECIAL EDUCATION TRACK:

Special Education Leadership - Bobbi McCain, Special Ed Director, East Orlando, Orlando, FL

RESERVATION REQUEST Sunday School Leadership Conference

Gulfshore Baptist Assembly
100 First Street • Pass Christian, MS
39571-3299

Conference Date _____
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First St., Pass Christian, MS 39571. Phone
452-7261. Reservation requests are accept-
ed by mail only.

Schedule

FRIDAY

12:30-5:00 Registration
2:00-4:00 Leisure Time
5:15-6:00 Dinner
6:30-7:45 General Session in Auditorium
8:00-9:15 BREAKTHROUGH Sunday School Leadership Conferences
9:30 Ice Cream Fellowship

SATURDAY

7:00 Breakfast
8:00-9:30 BREAKTHROUGH Sunday School Leadership Conferences
9:30-9:45 Break
9:45-11:00 BREAKTHROUGH Sunday School Leadership Conferences
11:15-12:15 General Session in Auditorium
12:15 Lunch

Bivocational MINISTERS/WIVES FELLOWSHIP MEETING

for Area One Associations

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North Delta • Lafayette

Holly Inn, Holly Springs

June 24 • 7:30 PM

Meal is compliments of the Church Administration-Pastoral Ministries Department, MBCB. All Bivo-ministers and spouses are invited to attend. Pre-registration is not required. For more information, contact Matt Buckles (MBCB), 968-3800, extension 3907.

Local contact person is Millard Swinney, 895-6713.

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August 23-25, 1994

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August 23-25, 1994

Sandra Sartor, certified church secretary
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HOUSE OF JONS

Southern Seminary celebrates a century of doctoral studies

LOUISVILLE, Ky. (BP) — When Southern Seminary began its doctoral program a century ago, it treaded into territory where no other seminary had dared to go.

In 1894, the Louisville, Ky., school became the first free-standing seminary in America to grant doctoral degrees in theology. That year Southern awarded doctor of theology degrees to four graduates — Weston Bruner, Grant S. Housch, Thomas Stafford, and Dexter Whittinghill.

Previously, only universities had offered doctoral degrees in religion. Southern followed programs that had been established at Boston University, Hebrew Union College, Harvard, Yale, and Columbia. Just 32 doctorates in religion had been awarded in America prior to 1894. Over the past century, Southern alone has conferred approximately 2,400 doctoral degrees.

William L. Hendricks, the seminary's director of doctoral studies, noted doctoral graduates helped establish the school's role

as "mother seminary" for the other five Southern Baptist Convention seminaries. In fact, the first presidents of four of the other five seminaries were doctoral graduates of Southern. They include 1900 graduate Byron H. DeMent (New Orleans Seminary), 1932 graduate Sydnor L. Stealey (Southeastern Seminary), and 1942 graduate J. Millard Berquist (Midwestern Seminary).

Yet the impact of the doctoral program has gone beyond Southern Baptist life. "Southern Seminary's... graduates have been worldwide in the scope of their ministries," Hendricks said, "and the ecumenical impact of Southern graduates, who were from other religious traditions, has been noteworthy."

Over the years, the nomenclature of the degrees offered at Southern has varied. The seminary shifted from offering the Th.D. to a Ph.D. in 1928, and then reverted to the Th.D. from 1939-74. Since 1974, the seminary's primary research doctorate in theology has been the Ph.D.

In the past 35 years, Southern has added doctoral study in church music and Christian education. Southern was among the first three seminaries in the nation to establish a fully accredited doctorate in music, said Forrest Heeren, retired dean of the school of church music. Southern's first doctorate in church music was awarded in 1962. "I think we have helped make church music respected in NASM (the National Association of Schools of Music)," said Heeren. Doctoral graduates are now teaching in colleges, universities, and seminaries as well as serving on staffs of large churches, he added. The degree, which was initially called the doctor of church music (D.C.M.), became the doctor of musical arts (D.M.A.) in 1979.

Meanwhile, the Billy Graham School of Missions, Evangelism, and Church Growth is studying the development of a doctor of missiology degree (D.Miss.). This would be the first such program offered by a Southern Baptist seminary.

Texas panel grapples with ways to keep churches happy with CP

DALLAS (BP) — Texas Baptists' Cooperative Missions Giving Study Committee got down "to the reality of the seriousness of the matter" June 8, according to chairman Cecil Ray, in formulating a recommendation to the state convention on enhancing cooperative giving.

And the "seriousness" is whether the recommendation will continue or have a stated relationship between the Baptist General Convention of Texas and the

Southern Baptist Convention or any other Baptist body, how missions and ministry funds are to flow from the churches to them, and what will be considered "Cooperative Program."

In its fourth meeting at the Baptist Building in Dallas, the committee discussed the need for the committee in the first place: that some people and churches feel they can no longer support the SBC, that it no longer exists as they have known it in the past, and they want

to give their missions and ministry support dollars another way but still have them considered "Cooperative Program."

Ben Loring Jr., pastor of First Church, Amarillo, who made the motion at the 1993 state convention that the committee be authorized, explained to the committee in April that his church's mission gifts have been made to appear "second class" because it has channeled its gifts to SBC entities through the Cooperative Baptist Fellowship rather than the SBC Executive Committee. Last year the church gave more than \$180,000 to SBC causes but they were not considered "Cooperative Program."

To remedy that, the study committee has considered a recommendation that would call for a Texas Cooperative Program budget with gifts beyond Texas to any Baptist cause — SBC, CBF, or others — to be designated and directed by the churches. All would be considered "Cooperative Program."

That plan differs from current practice that has any Cooperative Program gift going to the state convention treasurer's office divided between the state convention and SBC according to a formula approved by messengers to the state convention each fall.

The current percentage is 66.35% retained for Texas causes and 36.65% sent on to the SBC Executive Committee for distribution to SBC mission boards, seminaries, and agencies, according to a formula approved by messengers to the SBC annual meeting each June.

seminary's intent to "provide professors from a relatively broad spectrum of academic and cultural backgrounds."

"Southeastern Seminary has always had an open door policy to students of any cultural or ethnic background," Patterson said. "But it is one thing to say you have an open door, it's quite another thing to have faculty on campus with whom ethnic groups can identify."

Carson, who earned his doctor of philosophy degree at Drew University in Madison, N.J., began his teaching career as Bible knowledge master at Waka Schools, Btu, Northeastern State, Nigeria, West Africa in 1962. His master of divinity degree is from Louisville Presbyterian Theological Seminary in Kentucky.

Carson, who has been married to his wife, Glenwood, 34 years, has a grown daughter and son, Tricia Gayle and Aaron.

Southeastern adds black prof from Gardner-Webb

WAKE FOREST, N.C. (BP) — Logan Carson will join the faculty of Southeastern Seminary this fall, becoming the seminary's first full-time African American professor.

Carson has taught at Gardner-Webb College in Boiling Springs, N.C., the past 21 years.

Southeastern President Paige Patterson said Carson "brings a hopefulness and a quiet confident faith that causes things to happen wherever he goes. Dr. Carson has had a fabulous ministry as both pastor and professor."

While without physical sight since birth, Patterson noted Carson "is a man who negotiates life with no bitterness about his handicap and who has overcome literally every obstacle that it might pose to him. He is an encouragement to all of us."

The selection of Dr. Carson is evidence, Patterson said, of the



LifeAnswers

Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

My 14-year-old daughter wants to attend another church down the street with her friends. Should I permit her?

Sit down with your daughter and list the reasons she wants to make the change. Talk with the parents of her friends as well as the youth minister and youth Sunday School teachers at the other church. Do they take time with young people? Do they have the same philosophy and values as you? This is all to ensure that you and your daughter are informed about this venture. Does your daughter understand that church attendance is not an option in your home? Where she attends — as long as the church holds to the basic tenets of the faith — is not as important as the fact that she is "not forsaking the assembling of ourselves together" (Heb. 10:25, KJV). This is a very good opportunity, however, to discuss differences in religions and ensure she understands the facts. You will get much farther with open-ended questions like, "What do they believe? How do they deal with the Lord's Supper?" Open-ended questions lead to more interaction and deeper discussion, such as, "How do you deal with the differences as it relates to your Baptist heritage?" By getting the facts, you encourage your daughter to make well-thought-out decisions rather than

hasty, emotional declarations. This is the beginning of wisdom and self-control.

My wife of 13 years is never interested in going out with me. She works part time, and we have three small children. Is the "spark" dying?

What does "going out" mean? Your definition may be different from your wife's definition. After 13 years of marriage, you may both be in a rut and in need of something new. Consider a church-sponsored retreat or a Southern Baptist Fall Festival of Marriage. Your church office should have information on these types of activities. One factor may be that your wife is tired after working and taking care of the children. How much assistance do you provide with housework and child care? Another factor could be real physical problems. If she hasn't had a thorough physical lately, encourage her to do this. Finally, find some quiet time to talk with her about what she needs and wants. If she won't talk, ask her to see a counselor either individually or with you. Pray constantly that your eyes will be open to her needs and wants, and you will be able to minister accordingly. This will allow her the freedom to see things for herself rather than you trying to "fix" her.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 550, Jackson, MS 39205-0550. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.

Letters to the editor

More home missions

Editor:

I would like to see a greater emphasis on home missions. It has always seemed to me that the major emphasis has been on foreign missions and that when home missions are mentioned, the attitude is always, "Oh, yes! Them, too."

There are plenty of lost people in Jackson who will never be in church, not to mention the rest of the state.

People like the Gideons can't go into junior high schools in Jackson and hand out New Testaments any more. Laws are being passed in the USA to restrict worship services. Special laws giving special rights to the basest of people are in the works right now.

The State of Mississippi is becoming a world class gambling mecca. Also, the zeal of many churches is waxing cold! We need more emphasis on home missions.

J.P. Leach
Blue Springs

Get on with task

Editor:

Much has been said to discredit the formation and continuation of the national Cooperative Baptist Fellowship and the Cooperative Baptist Fellowship of Mississippi. Perhaps all of us should consider the words of Gamaliel who, when approached concerning the growth of the Christian movement, said, "...For if this plan or action should be of men, it will be overthrown; but if it is of God, you will not be able to overthrow them; or else, you may even be fighting against God."

If the CBF is not of the Lord, it will surely not last. If it is of the Lord, it will continue to offer an excellent opportunity for people and churches to rise above the 15-year controversy in the SBC and get on with serving Christ in a world that desperately needs him.

Name withheld

Just for the Record



Fairview Church, Columbus, held a GA Recognition Tea on May 18. GAs pictured (top) are grades 1-3 and (bottom) grades 4-6. Mickey Dalrymple is pastor.

First Church, Flora, will host the 40-voice senior high choir of First Church, North Augusta, S.C. on June 24 at 7 p.m. The choir is directed by Jerry T. Matthews.

Calvary Church, Durant, will host a gospel singing with Robert Toney and His Praise, Gloster, and Jerry and Spin Smith, Durant, on June 18 at 7 p.m.

Trace Ridge Church, Ridge-land, will hold dedication services for its new fellowship hall on June 19 following the 11 a.m. service. Revelations will sing after lunch. Ed McDaniel is pastor.

Hamilton Church, Monroe Association, will celebrate its 25th anniversary June 19. Charles Ellis will be the morning's guest speaker. A covered dish luncheon will be held at noon, followed by a reading of the church's history and afternoon singing. George Blakney is pastor.

The National Library of Poetry has announced that \$12,000 in prizes will be awarded this year to over 250 poets in the North American Open Poetry Contest. The deadline for the contest is June 30, 1994. To enter, send one original poem to the National Library of Poetry, 11419 Cronridge Dr., P.O. Box 704-YT, Owings Mills, MD



The youth program at Robinhood Church, Brandon, has tripled in the past year. The church recently had 43 young people (pictured) present for a youth lock-in. Bob Ferren is youth director and Don Nerren is pastor.

21117. The poem should be no more than 20 lines, and the poet's name and address should appear

on the top of the page. Entries must be postmarked by June 30, 1994.



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Cedar Grove Church, Columbia, held a ground breaking ceremony on May 1 for a new educational building. Pictured, from left, are Bill Stringer, contractor; Frank Breland, chairman, building committee; David Green, pastor; Grace Bourne, chairman, finance committee; and Elois Blansett, treasurer.



Faith Church, Charleston, has now organized as a church with 70 members, and has begun building a new 5,000 square foot facility (background) which will include sanctuary, classrooms, fellowship hall, and kitchen. Currently, the church meets in the mobile chapel (foreground) provided by the Mississippi Baptist Convention Board. Sponsored until October 1993 by Tallahatchie Association, Faith Church is the first new work in that association since 1955. Tom Whitsett is pastor.

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WMU posts times, places for church leader training

The Mississippi Woman's Missionary Union has published its schedule for associational leader training and church leader training sessions to be offered through the summer.

Associational Leader Training will be offered Aug. 2, 12:30-2 p.m.; Aug. 4, 12:30-2 p.m.; and Aug. 5, beginning at 3 p.m. and ending Aug. 6 at 11:30 a.m., all at Camp Garaywa.

Church Leader Training will be held in two-day sessions at Gulfshore Assembly, beginning at 7:40 p.m. each Thursday, ending 12 p.m. each Saturday for the following dates: July 7-9; July 14-16; July 28-30; and Aug. 4-6.

Church Leader Training will also be held at Camp Garaywa at the following times: Aug. 2, 9:30 a.m.-2 p.m. and 6:30-9 p.m.; Aug. 3, 9:30 a.m.-2 p.m.; Aug. 4, 9:30 a.m.-2 p.m. and 6:30 p.m.-9 p.m.; and Aug. 5, beginning at 3 p.m., concluding Aug. 6 at 11:30 a.m.

Registration is required for overnight training at Camp Garaywa. Cost is \$23 per person. Forms may be obtained in the Housetops insert of *The Baptist Record*, or from Camp Garaywa, (601) 924-7034.

Call Gulfshore Assembly to register (registration is required for Gulfshore events) for all sessions to be held there: (601) 452-7261.

Revival Dates

Calvary, Durant: June 19-24; 11 a.m. Sunday; 7 p.m. nightly; Ken Boyette, Columbus, evangelist.

New Salem, Iuka: June 19-22; Sunday, 11 a.m. and 7 p.m. nightly; John "Bull" Branlett, Memphis, evangelist; Mike Puckett, Iuka, music; Clayton Littlejohn, pastor.

Hope, Philadelphia: June 23-26; Thurs.-Sat., 7:30 p.m.; Sunday, 11 a.m. and 6:30 p.m.; Doug Broome, Waynesboro, evangelist; William Crenshaw, Hope Church, music; Jimmy Young, pastor.

Westside, Bruce: June 26-July 1; Sunday, 6 p.m.; Mon.-Fri., 7:30 p.m.; Clarence Cooper, Grenada, evangelist; Barry Worrell, Grenada, music; Geraldine Collins, pianist; Walter Simmons, pastor.

Union, Sardis: June 26-July 1; Sunday, homecoming, 159th year, Sunday School, 9:30 a.m.; message, 10:30 a.m. by Benny Taylor, former pastor, Savannah, Tenn.; dinner on the grounds; Albert Wilkerson, Memphis, former member, revival evangelist; 7 p.m. nightly.

First, Coffeeville: June 19-24;

"That's What My Papa Said... and He Was a Preacher"

a humorous look at the 'family values' of days gone by by: Rowe C. Holcomb Jr. (makes a perfect Father's Day gift!) — \$7 each to order: Rowe Holcomb, Jr., P.O. Box 156, Crowder, MS 38622 or call (601) 326-2311

Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., noon and 7:30 p.m.; different evangelists each day: Sunday, Harvey Sewell, Crowder; Monday, Troy Hurdle, Water Valley; Tuesday, Randy Bain, Water Valley; Wednesday, Daniel Dickerson, Water Valley; Thursday, Steve Bennett, Southaven; Friday, Ronald Jenkins, Water Valley; Bill Wilson, Grenada, music; Truman D. Scarborough, pastor.

Mt. Pisgah (Choctaw): June 19-24; Sunday, 11 a.m.; noon meal; afternoon services, 2; Mon.-Fri., 7:30 p.m.; Tony Henry, Walnut Grove, evangelist; Pam Stafford, music; Charles McCollum, pastor.

Just for the Record

Antioch Church, Union, will hold a Harvest Night June 23, at 7 p.m. Junior Hill of Hartselle, Ala., will be the evangelist. Merrill Castle of Philadelphia will lead music. James Young is pastor. For more information, call (601) 986-8771.

Vacation Bible Schools

McCool (Attala): June 20-24; 8:30-10:30 a.m.; age 3-6th grade; kick-off, June 18, 10 a.m.; James Lee Bailey, pastor.

Byram, (Hinds-Madison): June 26-July 1; 6:30-9 p.m.; June 25, preparation day, 10 a.m.; for more information, call 372-5886; Paul Jones, interim pastor.

Thursday, June 16, 1994

BAPTIST RECORD PAGE 9

Names in the News

PHOENIX, Ariz. (BP) — C. Vaughan Rock, a pioneer of Southern Baptist work in the West, died May 29. He was 88. As a member of the Southern Baptist Convention Western Assembly Committee, Rock joined another committee member in presenting a minority report at the SBC annual meeting in 1949 that led to Glorieta, N.M., being chosen over a conference center site in Arkansas. Two plaques honoring Rock's efforts were unveiled at Glorieta Conference Center last year. Rock was pastor of First Southern Baptist Church of Phoenix for 37 years until his retirement in 1973. He assumed the pastorate of the church in 1936 after the death of his father, C.M. Rock, who founded the church — the first Southern Baptist church in Arizona — in 1921. Survivors include his wife Kathleen; daughter Carol Jean Osterkorn; son James Vaughan, North Carolina pastor; two sisters; three grandchildren; and one

great-grandchild.

CHARLESTON, S.C. — Arlene Callaway, who joined her husband, Merrel, as the first Southern Baptist workers in Morocco, died of leukemia June 2 in Charleston, S.C. She was 72. Mrs. Callaway, of Harlan, Iowa, went to India in 1949 as a missionary with the Baptist General Conference of America. She organized a nursing school there. She met Callaway, a former Southern Baptist missionary, while on a furlough in the United States. They married in 1956 and returned to foreign missions as Southern Baptists in 1966. She is survived by her husband and six daughters.

Ray Burks, pastor of Wallerville Church, Wallerville, will be honored with a reception June 19 at 2 p.m. in the church's fellowship hall. Burks and his family have served the congregation for three years.



David Hamilton, pastor of First Church, Verona, was honored April 10 with a reception on his 10th anniversary. Honored along with Hamilton were his wife Susan, and their sons Nathan (pictured) and Benjamin.

Jimmy Draper visits with Baptist workers during SBCNet connection

NASHVILLE (BP) — While few persons get to visit informally with the president of a national denominational agency for an hour, several Southern Baptist directors of associational missions (DOMs) did just that on June 8 when they met with Baptist Sunday School Board President James T. Draper, Jr., in "conference room 4" of SBCNet.

The meeting on the denomination's data communications network may not have been quite as personal as sitting in an actual room together, but the conversation was as spontaneous and wide-ranging as a

face-to-face visit.

Billed as a "Dialogue with Dr. Jimmy Draper," the meeting was hosted by Gerald R. Steffy, director of missions in the Metro Peoria Baptist Association in Illinois, and participants were invited by an on-line announcement.

Steffy said the meeting with Draper was the fourth on-line meeting for DOMs. Tentative dates for future meetings, which are confirmed with announcements on SBCNet, are July 6, Aug. 2, Sept. 7, Oct. 6, Nov. 8, and Dec. 6. In August, Steffy plans to present impressions from a trip he will make to Estonia in July. The September meeting is expected to be a dialogue with Morris H. Chapman, president and chief executive officer of the

SBC Executive Committee.

SBCNet may be accessed by using a computer, modem, and a membership kit distributed by the BSSB. Kits, at \$20 each, contain software, account information, and a \$15 credit toward usage, plus a free month of CompuServe's basic services. Kits are available in DOS, Macintosh, and Windows versions and may be ordered by calling 1-800-458-2772. Additional information about SBCNet may be obtained by calling David Haywood, SBCNet coordinator, at 1-800-325-7749, ext. 2895.

Persons who are already members of CompuServe may join SBCNet without purchasing a kit by simply typing "GO SBCNet" at any CompuServe prompt.

\$500,000 given to Southern

LOUISVILLE, Ky. (BP) — Southern Seminary recently has received two of its largest alumni gifts ever, totaling more than \$500,000.

Len E. Weston of Manassas Va., and Thomas Jack Tichenor of West Chester, Ohio, contributed \$300,000 and \$212,000, respectively, to the Louisville, Ky., school. Both gifts came in the form of irrevocable trusts.

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Staff Changes

Glendale Church, Washington

Association, recently called **Solon B. Smith III** of Greenville as minister to youth and children. Smith, a senior at Mississippi College, assumed his duties May 22. Keith Dendy is pastor.



Smith

Daniel Memorial Church, Jackson, has called two new staff members. **Preston C. Crowe**, a psychology major at Mississippi College, joins the church staff as youth director. **Scott A. Adkins** has been called as minister of music/youth administrator. The Mississippi College and New Orleans Seminary graduate previously served at Tylertown Church.



Adkins

New Prospect Church, Carthage, has called **Lynn Harvel** as pastor effective June 5. A native of Hartselle, Ala., he attended Clarke College and graduated from East Central Community College. His previous place of service was Oak Grove Church, Noxapater.

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Uniform God sets people free



By Doug Bain
Exodus 6, 11, 12

God sets people free — what an absolutely amazing claim! How do we know this? Evidence comes from inner events of personal experience and from outer events of biblical history. The way God moved in the history of the Hebrew nation serves as a model for knowing how he acts in New Israel, the church. The nine focal verses of this lesson not only show about God's ways, but suggest how that truth changes our experience today.

God's covenant remembered (6:5-7). The Exodus writer portrays God as mindful of the Abrahamic covenant, not as if God had forgotten it but as forever aware of his purpose. The determination of God is apparent as the writer records the "I wills" of God. Having heard the groaning and having remembered the covenant, God says, "I will free you... I will deliver you... I will redeem you... I will take you as my people... I will be your God... I will bring you into the land... I will give it to you." The great I AM who is active in history forever says, "I will" in his determination to bring his creation to maturity.

God's plan revealed (11:1). The plagues are "signs" of the divine activity (7:1-13) and "mighty acts of judgment" (6:6). The Egyptian response suggests that the first six plagues may have been capable of natural explanations, some even repeatable. Plagues 7-9 involved disruptions within the natural process — severe hail, locust invasion, and the *khamsin* dust storm darkness. Coincidental as these plagues may have seemed to the hardened heart of the Pharaoh, Hebrews in later generations were reminded by this ancient text that secondary causes were inconsequential. These events occurred by the hand of Yahweh in creating his people.

The tenth plague involved more direct divine intervention. The death of a first born son meant a disruption in heritage and ancestry patterns, in social stability and transfer of authority. This final plague was the capstone of the confrontation between Yahweh and the powerful 19th dynasty. The hardened heart of the Pharaoh finally heard God's message to "Let my people go!"

God's resolve demonstrated (12:29-30). When the final plague settled upon the land of the Nile and the first fruit of the new generation was obliterated, "there was a loud cry in Egypt." It was a cry of sorrow and of acknowledgement — that they had not been responsive to God. Now they paid the price. The plague was because of the power structures that held God's people in servile bondage. Could it be that the suburban affluent success-driven post-modern cultural form of religion itself is restraining God's true people today, holding them in bondage? The plague then would be no mystery — such introverted religion creates the death of its own "first born." Third World "liberation theology" with its message of Exodus revisited must move into New World context in a new key. What sea crossing water birth will let God's children emerge from under domineering structures of cultural-religious oppression? What Moses will lead us from brick-building bondage into the bondedness of sacrificial servanthood in Christ? What Sinai will be on the new Exodus route?

God's deliverance begun (12:31-33). The "Restrainer" was brought to his knees in complete about-face. In the face of God's resolve the Pharaoh now resolved to comply and get some relief. "Rise up... go away... go and worship the Lord... take your flocks... and be gone!" And the Pharaoh rose up "in the night" to proclaim this! All Egypt sensed the urgency, saying, "We shall all be dead."

The Exodus text exposes how God influenced events of history in setting free his people. But the text does not merely relate "history." These events are told for identity building, to situate later generations within a larger purpose.

Through the centuries the history of God's activity has been that of setting people free, even within their political, economic, cultural bondage. The challenge for the church involves concern over whatever practices and policies hold people under domineering oppression, keeping them from self determination in freedom before Yahweh. The good news is about the one who "sets free the oppressed" (Luke 4:18)!

Bain is professor, biblical and related studies, Blue Mountain College.

Bible Book Jesus crucified and buried



By Dan Howard
John 19

A police officer was patrolling at night in a town in northern Britain when he heard the sound of a child crying. After investigating he discovered a boy who was lost. The officer began to name streets and stores trying to help the boy remember where he lived. Then the officer remembered that in the center of town was a church with a large white cross towering above all the other buildings. He pointed to it and asked, "Do you live anywhere near that?" The boy's face immediately began to glow. He said, "Yes, take me to the cross. I can find my way home from there!" It is through Jesus Christ and his death on the cross that we can find the way to our heavenly home. The death of Jesus on the cross of Calvary has eternal significance for us. In these verses John records the crucifixion and burial of Jesus.

The crucifixion and the inscription (vv. 17-19). Crucifixion was the cruelest way of death in the ancient world. It was the method reserved for slaves and criminals. It was customary to make the condemned man carry his cross through the streets to the place of the crucifixion. The wording in verse 17 in the Greek indicates that Jesus was not coerced to carry his cross but voluntarily took it up.

The place where crucifixions occurred was known as the "place of a skull." The Hebrew name for this place is Golgotha and the Latin name is Calvary.

Jesus was crucified with two criminals. It is interesting to note that they placed Jesus in the middle of those two criminals. This would have caused Him to be the center of attention and it also made communication easier with the two criminals.

The inscription Pilate wrote and had attached to the cross of Jesus was, "Jesus of Nazareth the King of the Jews." Pilate had this message written in Hebrew, Latin, and Greek so that all could read it. By placing this title above Jesus, Pilate unknowingly identified the true King of the Jews, the promised Messiah, and the King of all mankind.

Jesus' last words and death (vv. 28-30). Jesus was placed on the cross at 9 a.m. At noon, darkness covered the land. Around 3 p.m. Jesus cried, "I thirst." Jesus no doubt was physically thirsty. John indicates in verse 28 that this was more of a cry to fulfill scripture. Psalm 69:21b says, "...And for my thirst they gave me vinegar to drink" (NASV). After the soldiers gave Jesus vinegar wine to quench his thirst, he said, "It is finished." This was a shout of victory rather than defeat. Jesus had completed his mission upon this earth. The last part of verse 30 reminds us that no one took Jesus' life but he gave up his spirit. Jesus voluntarily came into this world, died on the cross, and gave his life for us.

The confirmation of Jesus' death (vv. 31-36). Jesus' death was confirmed by the spear being thrust into his side, and by the blood and water mixture flowing from the wound. People usually lingered on the cross for days before death occurred. In order to hasten death, the legs of the two criminals were broken to prevent them from lifting themselves to take the weight off their chests. Some have said that Jesus' death was caused from a heart which ruptured and the blood mixed with the fluid around the heart producing the blood and water mixture. Some see the water as symbolizing baptism and the blood as symbolizing the cup at the Lord's Supper. John stated that this account of Jesus' death is true, because he witnessed this event.

The burial of Jesus (vv. 40-42). Joseph of Arimathea was a member of the Sanhedrin and a secret follower of Jesus. Upon Jesus' death he went to Pilate and requested that he be given Jesus' body. He was joined in the preparation of Jesus' body for burial by Nicodemus, also a member of the Sanhedrin. Jesus' death on the cross changed these two men from being secret disciples into persons who were willing to risk loss of their power, position, wealth, and lives. They took Jesus' body and prepared it for burial by wrapping it in linen cloth and pouring on oils and spices. Joseph of Arimathea gave his own tomb for Jesus' burial place.

May we allow the death of our Savior on the cross to challenge us to act unashamedly in living out our commitment to Christ each day.

Howard is pastor, Woodville Church, Woodville.

Life and Work Living by faith



By Billie Buckley
Habakkuk 1, 2

She was a college student majoring in science education when she wrote to me: "How do you as a Christian legally share your faith with students in public schools?"

My answer was, "You can't ignore the law of the land; but you can expose your students to Christianity in a real sense by your lifestyle of Christian actions and reactions. Many times that's tougher than verbalizing your faith."

I'm afraid some teachers, including myself, fit the descriptive evaluation made by an innocent child. When told to draw a picture of her teacher, she said quite honestly, "Oh, I can't make a picture of my teacher. I don't have a gray color."

What if someone were asked to draw a picture of your life right now? What colors would they use?

Red — because you are alive with energy and enthusiasm?

Blue — because even as the sky is unending, so is your patience?

Pink — because you bring to mind warmth and concern?

The book of Habakkuk focuses on the gray adversities of our lives and the bright hope that God can work through all the darkness. Habakkuk expresses four ideas.

The grayness of God's delayed responses (1:2-4). The prophet questioned what he perceived as God's unresponsiveness to his cries for help during a tumultuous time in the history of Judah.

During times of crisis, we want God to intervene immediately. We question what we perceive as his delay in responding.

In the midst of all this grayness it would be well to remember that he is more likely to work one day at a time in our lives even as he did in the history of Judah.

God is aware of and active in each of our crises. Our response to him is a step by step obedience based on a personal relationship. This attitude lifts the grayness slowly yet definitely to allow us to live in the light of his presence.

The blackness of evil (1:12-13). Here the prophet questioned God's use of the wicked Babylonians to inflict punishment on Judah.

At times God has to use drastic means to get our attention so we will fit into his plans and purposes.

If we whine and become a martyr declaring that life is unfair, then we are failing to be open to the answers faith in God provides.

In the clutches of evil that is dark and black we need to remember these words, "The Lord is my light and my salvation, of whom shall I be afraid?"

The answer is, "No one."

The clean green color of confidence — waiting (2:1). The prophet gave evidence to his confidence in the Lord by declaring his willingness to wait on a revelation from him.

People of faith take their doubts and questions to the Lord. They do not hide them from him in fear that he will be angry or not respond.

Remember, we spoke of the green color of confidence that helps us work through the adversities of our lives. Why did we choose green? Green is an earthly, everyday color. That statement says to me that I can be confident because God is approachable in relationship to my everyday problems. His son, Jesus, was easy to talk with and open to others. Jesus' main mission was to reveal his Father's heart. He is still in the revealing business.

The bright yellow color of God's promised actions (2:2-4). God assured Habakkuk that he had a purpose and a plan, although he would not implement the plan until the appointed time. In his own time, the Lord will take action against evil.

If we were to paint a picture of our Lord today, we would have to use broad, bright strokes of yellow. Yellow is light and sight and brightness. There was darkness in the world in Habakkuk's time, in Jesus' time, and in our time.

Jesus is the light-bringer. He brings light to the worth of an individual. Our world today brings evil to individual identity, destroying it many times by sophisticated means. Yet, God promises that evil will be defeated in his own time and way.

Buckley is a member of Petal-Harvey Church, Petal.

THE VILLAGE VIEW

The Baptist Children's Village



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(601) 922-2242

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Gifts of Honor and Memory

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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MARCH 31, 1994**

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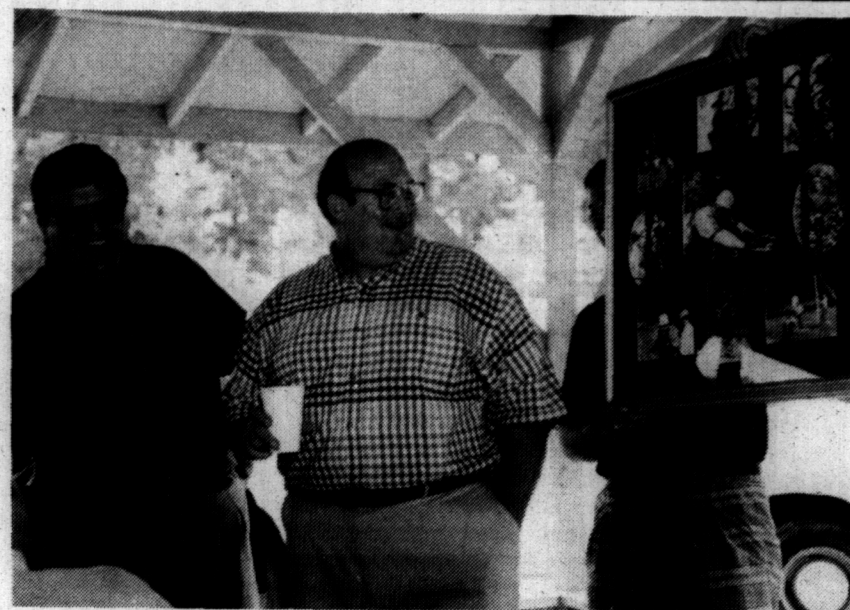
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Ronny Robinson, (center) Executive Director, is presented with a collage depicting his recent experience on the "Zip Line," an element on our Ropes Course. The Zip Line is designed as a tool for our Counseling Staff to teach faith and trust and to help young people overcome fears. It is also useful in helping to raise self-esteem. But best of all — IT'S FUN!!! Just ask Brother Ronny.

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(to be continued)



Shastity enjoys a cool, refreshing piece of watermelon at a recent cookout.

capsules

BILLY GRAHAM LAUNCHES '95 WORLDWIDE MISSION: MINNEAPOLIS, Minn. (EP) — The Billy Graham Evangelistic Association (BGEA) has announced plans for Global Mission, a major crusade in San Juan, Puerto Rico, that will go out by satellite to an estimated 165 countries around the world. The crusade is expected to be the most far-reaching evangelistic event in the history of the church. The nightly crusade meetings from Hiram Bithorn Stadium in San Juan were selected for the Global Mission broadcasts because of Puerto Rico's bilingual community, its strategic location with convenient worldwide satellite access, and because of its strong Christian community. Graham will speak in English accompanied by a Spanish interpreter, while backstage over 50 other interpreters will provide simultaneous translation and send the message live around the world. For many years BGEA has used state-of-the-art technology as a tool to spread the gospel — from radio and television in the 1950s to the four worldwide regional outreaches known as Mission World which used satellite and video technology to bring Graham's message to more than 70 million people in over 180 countries and territories around the world.

CAL BAPTIST TRUSTEES MOVE TO CONTROL "BUDGET CRISIS": RIVERSIDE, Calif. (BP) — California Baptist College trustees have voted to cut up to \$1 million from the school's 1995 budget and seek state Baptist convention approval to continue a line of credit that could hit \$2 million this summer. "We try to be fiscally responsible and yet we continue to end up every year off... between \$300,000 and \$500,000 in our cash flow," said John Funk, trustee chairman. "We can't let that happen anymore." Trustees have authorized their executive committee to reduce the budget by an amount Funk estimated will be between \$800,000 and \$1 million. The 1995 budget takes effect July 1 at the start of the school's new fiscal year. "We have to get back to basics, get this figured out and then go forward," Funk said. "We have to put in place certain things that will keep us from overspending."

"NYPD BLUE" DIDN'T SIT WELL WITH TALK SHOW HOST: NEW YORK, N.Y. (EP) — Plans to air a segment of the controversial TV program "NYPD Blue" didn't sit well with Kathie Lee Gifford, co-host of the nationally syndicated talk show "Regis and Kathie Lee." The show's producers planned to show an "NYPD Blue" clip including profanity before an appearance on the daytime talk show by actor James McDaniel. On live TV, Gifford scolded the program's producers, saying, "And they say it's a 'live first' — like we should be proud of that! I'm not proud of it, and I hope you all don't blame us for it when you see it." Angered by Gifford's comments, McDaniel refused to appear on the program, so the clip was not run. The host apologized for offending McDaniel, but not for their disapproval of profanity. "We really appreciate the stand taken by these talk show hosts," said American Family Association's Donald E. Wildmon, a United Methodist minister. "It shows a great respect for their audience. This is exactly what more of us need to do — make a simple, but firm, stand for decency."

WANTED: 200,000 NEW MISSIONARIES: COLORADO SPRINGS, Colo. — The world needs 200,000 new missionaries, "and half should come from the United States," declared George Verwer, a leader in the "AD 2000 and Beyond Movement" — a worldwide coalition of thousands of evangelical churches and missions agencies. Expansion of missionary ranks is more critical than ever, AD 2000 members say, because American career missionary ranks are shrinking. In 1988 America fielded more than 50,000 missionaries, but the number fell to 41,000 four years later, according to statistics. Third-World missionaries are replacing them in many places, but not fast enough. "There's no way there'll be a church for every people and the gospel proclaimed to every person by the year 2000 without a massive surge of new missionaries," said Amy Stearns of the Mobilizing New Missionaries Network. "Many of the missionary generation that went out after World War II are retiring. But they're not being replaced.... Missions leaders estimate 40,000 are ready to go now if churches would back them and send them out."

JURORS CAN BE EXCLUDED BECAUSE OF RELIGION: WASHINGTON, D.C. (EP) — The U.S. Supreme Court has condoned a Minnesota ruling that permits potential jurors to be excluded because of their religion. The Court decided May 23 that it would not review a prosecutor's use of peremptory challenge to exclude a Jehovah's Witness from jury duty. In April, the Court barred lawyers from excluding people from juries based on their gender. The Court has also forbidden race-based exclusions. In a dissenting opinion joined by Justice Antonin Scalia, Justice Clarence Thomas said the Court should have sent the Minnesota case back for further consideration, based on the Court's recent decision on gender-based exclusion. The case in question involved a man who was convicted of armed robbery of a fast food restaurant. During jury selection, the state prosecutor used a peremptory challenge to exclude a black man from jury duty. When asked by the judge to explain the action, the prosecutor said she was excluding the man based on his religion. "The Jehovah's Witness faith is of a mind the higher powers will take care of all things necessary," said the prosecutor. "In my experience, Jehovah's Witnesses are reluctant to exercise authority over their fellow human beings in this courthouse."

Tapping their spiritual gifts, they found fulfilling ministry

By Ken Walker

NORFOLK, Va. (BP) — While not all church members active in ministries at First Church in Norfolk came out of the spiritual gifts class, they agree on the primary benefit of serving: joy.

After selling his auto repair and paint shop, Marty Martin was looking for a way to serve the Lord full time. He found a niche when he became the volunteer coordinator for grass cutting and landscaping every weekend.

"It's a joy for me to get out and meet these people every Saturday," says Martin, 73. "I was in the Kiwanis, Moose, and Masonic lodge. I gave up all of that when I

saw the joy I got out of serving the Lord. It keeps me going."

The retiree's mechanical abilities immediately benefited the church, which only owned two lawn mowers. He suggested running an announcement in the bulletin asking for donations of old mowers so he could rebuild them for church use.

Today he maintains a fleet of about two dozen machines, always keeping 15 to 20 in running order. Adult Sunday School classes rotate grass-cutting duties.

Martin spends about 20 hours at church during the week, lending a hand to the maintenance crew.

Once a month he leads a church group to a shelter in Virginia Beach, where they cook and serve dinner to about 125 homeless people.

Though he hasn't completed the spiritual gifts class, Martin has taken Evangelism Explosion witness training. He says he tries to witness whenever he can, inviting various acquaintances to the weekly Baptist Men's breakfast.

"I tell others what the Lord is doing in my life and how he's blessed me," Martin says. "I try to take it slow and let them see the joy in my life."

Virginia Bagby got involved in helping care for a young mother with cancer five years ago. That led her into chairing the church's ministry care team, which assists individuals with terminal illnesses.

Though it's a very emotionally challenging task, she is grateful she reached out: "I've been able to do all kinds of things I had never been able to do before."

She got involved after an elderly member of the women's Bible study shared about a 27-year-old woman dying of cancer. The victim's husband had left her and their child. Suddenly Bagby heard the Lord say, "Get up and go."

"I literally turned around and looked to see if he meant someone beside or behind me," she recounts.

Despite her misgivings she felt the Lord impressing on her that he would lead her through it. She became one of nearly a dozen members who took care of the woman's needs and sometimes brought her meals.

Bagby knows there will be great benefits from it. "God is showing me the importance of every minute we live," she says of the ministry's rewards. "I know that through what I'm doing I'm having an impact on someone else's life that could have an impact for eternity. That's why God put us here, to share his love and demonstrate it to others."

Ken Walker is a free-lance writer in Louisville, Ky.



SYMBOL OF PURITY — Members of the youth group at Bluegrass Church in Hendersonville, Tenn., prepare white ribbons to wear on July 29, the date of the nationwide "True Love Waits" celebration in Washington, D.C. Participants in and supporters of the sexual abstinence campaign are being asked to wear the ribbons as a show of support for the hundreds of thousands of teenagers and college students who have pledged to remain chaste until marriage. The ribbons should be made in an inverted "V" and then worn over the heart. (Photo by David Rogers)

Bibliocipher

By Charles Marx
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FTQK TMHQ EBAWQZ IADPE, EIQMDUZS RMXEQ-
XK UZ YMWUZS M OAHQZMZF: FTGE VGPSYQZF
EBDUZSQFT GB ME TQYXAOW UZ FTQ RGDDAIE
AR FTQ RUQXP.

TAEQM·FQZ:RAGD

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Daniel Twelve: Two.

Baptist Record

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July 18, 1994